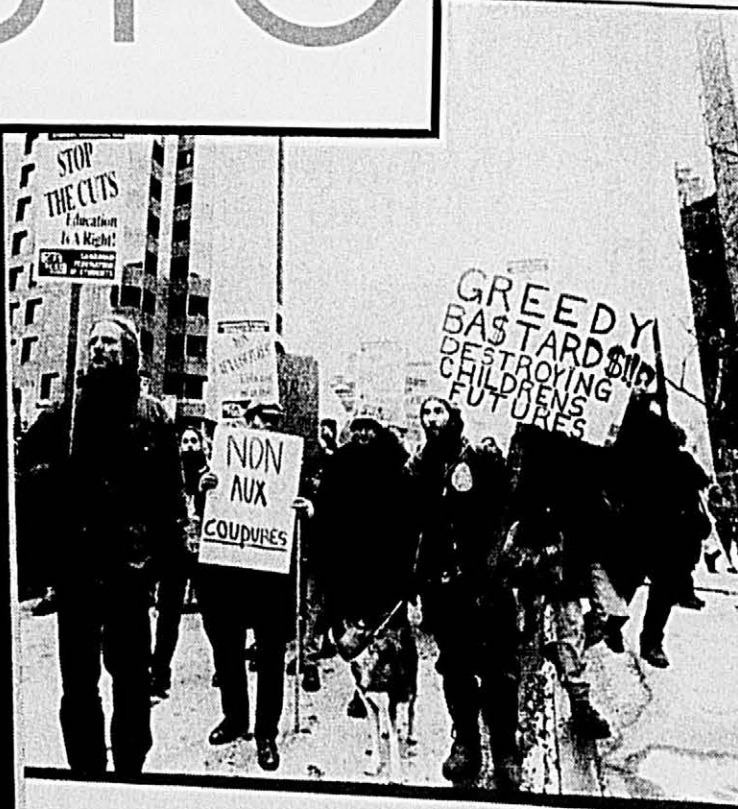
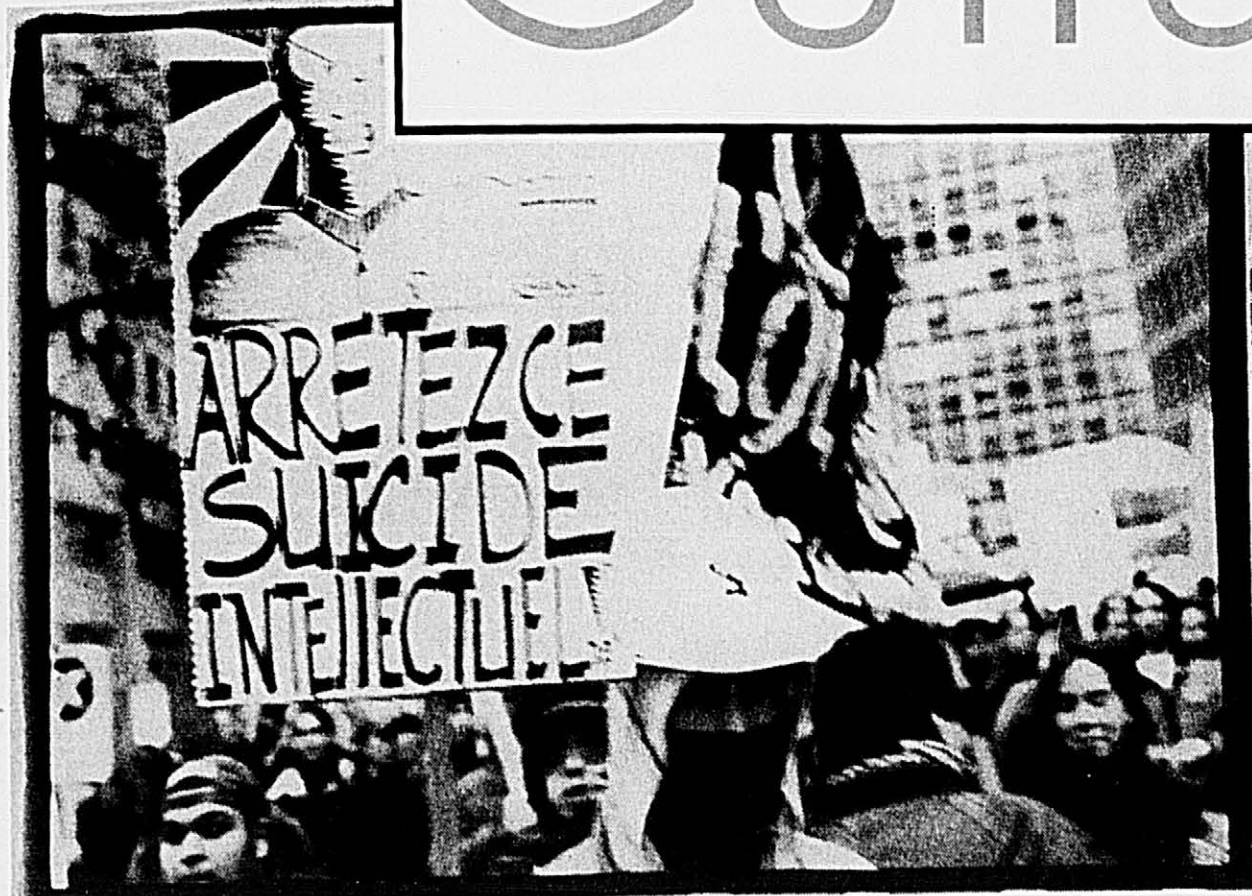


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# Letter

## One side...

To the *Daily*,

The truth hurts. Indeed, Richard Beaulieu must've exploded upon reading my rebuttal of an anti-Israel op-ed in the *Daily*. Infatuated with the Palestine Liberation Organization (PLO), Beaulieu responded wildly. His letter (Feb. 1) is riddled with malicious lies, some of which I will address.

Nationalist mythology aside, most Palestinian refugees weren't physically forced from their homes in 1947-48. Some fled the general insecurities of war. Others withdrew tactically in preparation for a speedy Arab military victory. Only a small minority were expelled by the Israeli army.

Judging by its record, the PLO is hardly progressive. The PLO aided the Ayatollah Khomeini in his war against Kurdish rebels in Iran. For the Romanian dictator Nicolae Ceausescu, it put down democratic dissidents. In Lebanon, the PLO massacred hundreds of villagers at Damour, and in West Germany, it trained neo-Nazi groups. Finally, the PLO backed Iraq's conquest and occupation of Kuwait.

Parroting anti-Zionist clichés, Beaulieu claims that

Israel had "a cozy relationship" with Apartheid. Presumably, this is because Israel maintained military and economic ties with South Africa. By that logic, the U.S. is organically linked to Maoism because it trades with China.

It's fun to watch Beaulieu attempt a comparison between Israel and white settler states. Israel is not Rhodesia, South Africa, or Canada. Israel is the creation of a dispossessed indigenous people, the Jews, which had the gall to reclaim its homeland. Furthermore, most Israeli Jews come from Africa or the Middle East, so they aren't "white."

Beaulieu claims that thousands were killed by Israel during the Lebanon War, yet he fails to mention that the vast majority of these casualties were combatants. Now, civilians deaths may be a tragic cost of war, but to accuse Israel of committing "many atrocities" is Orwellian.

Still, Beaulieu's letter isn't a complete waste: it offers the reader a glimpse into the surreal world of anti-Zionist armchair revolutionaries.

**Erik Schechter**  
Arts U3

... The other  
To the *Daily*

In his response to my article, "The Oslo Agreement," Mr. Schechter has demonstrated either a deficiency in using logic or a talent for twisting the facts. In his first point he claims that Arafat's victory was an "overwhelming popular mandate" from his people to continue "peaceful" negotiations. Again, I will state the fact, which Mr. Schechter conveniently ignored. The people who voted in the elections comprise less than 50 per cent of the Palestinian population, I fail to see how the majority of a minority can provide a leader with "overwhelming popular mandate" to negotiate a peace for all Palestinians.

In response to my citing of UN Resolution 194, he says that Israel was "willing to accept One Hundred Thousand Palestinian refugees." If Israel was so "willing" in the past, I do not see why it is no longer prepared to offer such "generosity" on the eve of peace. The truth is that such promises were made to gain public favor, since it was clear that the Arabs would reject any peaceful solution at that time.

Mr. Schechter's description of the refugee problem as being a "difficult issue" that must be left to the "final stage" of negotiations is merely a complicated excuse for endlessly delaying a fundamental element of peace (I do not see how a peace agreement could be valid when "difficult issues" such as the recognition

and compensation of the people involved have not been sufficiently addressed).

Again, misinterpreting the meaning of my arguments Mr. Schechter reports to the reader that the 415 Palestinians were returned. My point, on the other hand, was to demonstrate that these Palestinians were deported during the "secret negotiations of the Peace Process," surely violating the spirit of such dialogue.

I would like to remind Mr. Schechter that by his definition of terrorism, the Israeli Government committed more terrorist acts against innocent people than the PLO, such as the massacres at Sabra and Shatela, and Dir Yassin.

Finally, I will refrain from the name calling and false assumptions Mr. Schechter used at the end of his article; there is a more civil way to argue one's point. Instead, I would like to challenge Mr. Schechter to a debate on the issues discussed. Pen and Paper protect the arguments of the vulnerable.

**Zaid Qadoumi**  
Mngmt. U2

Notes on Kashmir  
To the *Daily*,

Your January 8, 1996 *Daily* printed a travesty of truth on the Kashmir problem.

Pakistan signed a Standstill agreement with neutral Kashmir only to violate it by cutting off supplies of food, petroleum and other essential commodities to Kashmir. Pakistan also did send Major Shah of Pakistani Army to Kashmir at the same moment to arouse the Kashmiri Muslims in favour of Pakistan and to intimidate the ruler Maharaja of Kashmir to accede to Pakistan. And while doing all these, Pakistan launched an aggression in Poonch in the name of supporting the so called revolt instigated by her own agents inside Kashmir which became an all out invasion by October 22, 1947.

The so called revolt against the Maharaja never occurred. This was a Pakistani propaganda at the Security Council

to sway world opinion on Kashmir's status in favour of Pakistan, and to project Kashmir as a "disputed territory".

**C.B. Singh**

More gods than people  
To the *Daily*

Regarding Ajay Mathias' response to the letter of B.N.C. Patel (Jan. 25):

As far as the example of Boutros Ghali or the Christian community of Egypt being dynamic, according to reports internationally, and in the *Gazette* editorial of 1993, the Copts of Egypt were equally attacked with the Police and the tourists, indicating - not wanted.

The Hindus and Buddhists are allowed to practice their religion in Malaysia only in their places of worship and could not practice by loud chanting or processions outside restricted areas. Only in Singapore could they have equal rights with other religious communities.

A book available in the Islamic Studies Library called, "Religion and Politics in India during the 17th Century" by a Muslim historian Dr. Mohammad Akram Lari 'Azad,' (Call No:DS461 A92, 1990, I.S. Library, McGill) itemised some of the descriptions of the destructions and conversions of the Hindus carried out by the Muslim rulers of India.

As every one knows, in India, there are more gods than people, to have several hundred temples left in a population of 670 million can give you an idea.

**P.B. Mukhopadhyay**

Recognising Religion at McGill  
To the *Daily*

I was very glad to read in The *Daily*, Jan 29th that the Student Society VP, Ms Grushow has finally decided to do something about making McGill a truly multi-religious institution. I wish her all success in convincing McGill's Senate to face the fact that McGill is home to people beside those professing Judeo-Christian faiths.

Muslim students and staff face many obstacles in practising their religious injunctions. For years the Islamic Society at McGill has approached various levels of McGill Administration to provide a room where we can offer our obligatory daily prayers. I am sad to say the results have been very disappointing. Even the Student Society finds it very difficult to provide this simple facility in its massive edifice.

We Muslims are always forgotten when any Seminar, Lectures or any Events are scheduled for Friday (especially between 13h and 14h). On Fridays Muslims are enjoined to offer congregational Prayers. We are faced with an unpleasant choice of skipping either a class etc or our major weekly prayers. I realise that class room space is at a premium at McGill. But cancelling all activities for one hour a week (and that during our customary Lunch Break) would not be too disruptive. I know personally, many Muslim students and staff are faced with this unpleasant choice. Is this that much difficult for McGill to be a little considerate to its Muslim students and staff?

Similar situation arises during the Muslim Holy month of Ramadan. With Winter solstice around, the Islamic ceremony of Iftar (breaking of the daily fast) now will occur during the 1600 hrs and up. Some classes are scheduled during this time. If the powers at McGill made some efforts to appreciate these simple but nagging problems faced by McGill's Muslim community, we can work out something very practical. It has been routine response from the Bureaucrats that McGill is a "Secular" Institution and is not in the business of accommodating such requests. But can it really do so in a multi-cultural/multi-religious Québec and Canada. It is my fervent hope that in this 175th year of its distinguished presence, my Alma-Mater will catch up with the modern times.

**Syed Naseer,**  
MA, MLS (McGill)

## Errata

In the article entitled "A closer look at sickle cell", which ran on page 11 of the Black History Month Special Issue there were a few errors which need to be corrected. The sub-heading Not A Genetic Disease is incorrect, as both sickle cell disease and sickle cell trait are genetic conditions. The sub-heading should have read Not A Black Disease because sickle cell does not just affect Blacks.

Secondly, the sub-heading No To Screening, Yes To Service is misleading, as the article goes on to state that screening re-

mains an important and necessary service provided by sickle cell organizations. Childhood mortality has been significantly decreased due to early detection and diagnosis. The *Daily* regrets the error.

The article about the closing of libraries in Metro stations enti-

tled "Bourque hits the books" printed in the Jan. 15 issue of the *Daily* contained a misquote of City Councillor Helen Fotopulos. The quote which read "To read and write is not a bad concept" should have read "To read and ride is not a bad concept". The *Daily* regrets the error.

## ART PLEASE...

The *Daily* is looking for photo submissions for its weekly off-the-darkroom-floor feature. Please drop off your work in Shatner B-03 or call Dave Ryther @ 287-1890

## The McGill Daily

vol 85 • no 51

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The *Daily* is a founding member of Canadian University Press and Presse étudiante du Québec.

Printed on 20% recycled paper.  
ISSN 1192-4608



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# A Message to the McGill Community from the TA Union

On May 6, 1994, the Teaching Assistants and Lab Demonstrators of McGill sat down with representatives of the administration and began the difficult process of negotiating the first-ever academic staff contract at McGill.

## 21 months of negotiations and we still have no contract.

Initially McGill refused to submit any proposal regarding the proposed salary, workload and working hours for its Teaching Assistants in spite of the fact that working conditions for McGill's worst-paid employees are deteriorating. Because of this stalling we sought assistance from the Quebec Government through nonbinding conciliation. This process has achieved some results but it is very, very slow.

## We still have no salary offer.

According to numerous surveys we've conducted over the past 2 years, most graduate students work far in excess of the expected 12-hours/week. In some departments, graduate students make below minimum wage. There are now reports that in the Faculty of Arts TAs are expected to teach in excess of 80 students, resulting in low morale, a reduction in the quality of education that McGill undergraduates deserve and delays in the completion of thesis work.

Salaries for Teaching Assistants have been frozen since the mid-1980s. With cost of living increases, this actually amounts to a 30% decrease in salary over the last ten years.

Furthermore, the University is insisting on the right to "contract-out" Teaching Assistants' work to people who may not even be graduate students at McGill. This would in effect give the administration the right to decrease the available amount of work to many graduate students who desperately need this employment to continue in their programs.

As a result of the University's stalling and its unwillingness to treat fairly its worst-paid employees, the TA union will be convening a special

## GENERAL ASSEMBLY on Thursday February 8, 1996 to discuss a STRIKE.

## 21 months of negotiations is too long. 10 years without a cost of living raise is too long.

We appreciate your support and understanding in this difficult period.

## McGill's TA Union



# Life is fatal, death is delicious

by clarefader

photos by Iainascolnick

## Double bill at Players' Theatre

If life is art and fact is fiction then why is everyone fixated upon the meaning of reality? If you stuff your husband and hang him in the closet can you still be a good mother? These and many other questions are answered cleverly, if disturbingly, in Players' Theatre's double bill of *7 Stories* and *Oh Dad, Poor Dad, Mamma's Hung you in the Closet and I'm Feelin' So Sad*. While the two plays provide differing visions of life and its meaning, they both hint that taking one's own too seriously is fatal.

*7 Stories*, directed by Shawn Perry Steill, takes place on the seventh story ledge of an apartment building where a man has climbed to contemplate life from a different perspective. While teetering on the edge he encounters seven bizarre stories, each with their own absurd take on reality, where "the truth is irrelevant."

The cast of five do a superb job of portraying 13 different characters. The wonderful couple in apartment number one are kind enough to stop killing themselves long enough to offer our man on the ledge a drink. A paranoid psychiatrist and a "astonishingly morbid," though humanitarian, nurse proffer their own take on sanity, among other things. The groom in number three is enjoying one last ciga-

rette before wedlock (which sounds a little too much like padlock to be pure coincidence). The fact that this character is an actor and his wedding is more of a performance than an act of love adds to the dichotomy that arises between

keeps us on the 'real' side of reality if not routine?

The constant opening and closing of windows with screwball characters popping out adds a certain *Rowan and Martin*-esque appeal to the play and relieves the audience of the burden of having to answer the question of the meaning of life themselves.

*Oh Dad, Poor Dad, Mamma's Hung You in the Closet and I'm Feelin' So Sad* is a deliciously awful take on the overly examined subject — the dysfunctional family. Directed by Nina Steiger, it centres around a narcissistic mother, Madame Rosepettle, and her pathetic son, Albert (or Jonathon, as he prefers to be called). It is set in a hotel room in Havana because, as Madame Rosepettle says "Havana was in my way" and "You have to be somewhere." The play focuses on their romantic endeavours, though romantic might not be an appropriate description of their deadly romps.

Although *Oh Dad...* can only be described as a black comedy, an entourage of fishnet-stockings clad bellboys, a silver piranha that has a penchant for siamese kittens, and a Venus Flytrap (that's the sexiest plant seen on stage in years), add a colourful feel to this dark tale.

Poor Albert has been locked up all his life, but has a fabulous stamp collection, a wondrous coin collection and a splendidly rare book collection to add meaning to his existence. From the balcony of his hotel room he spies the fair Rosalie through his telescope and falls passionately in love with this nanny of 10 children. Alas, poor Albert is too suffocated by his dear mother to do more than suffocate the girl — literally.

Madame Rosepettle has met a man named Commodore Rosabove who has a very long yacht but is too squat to attract the fair madame. Under her powers he becomes frozen to a seat — again literally — and must endure the entire tale of the Madame's first marriage, as must the audience.

What does this all mean? Well, who really cares. The point is to live a deliciously awful life surrounded by exotic plants and fish, making sure there are beaches so that there are always copulating couples at whom to kick sand and come midnight, a favorite pastime of Madame Rosepettle.

The performances by Mathew House as Jonathon/Albert Rosepettle and Megan Keenberg as Madame Rosepettle are superb. The dialogue, for the most part, is smooth and lends to the play's dark and vicious mood. Some of the monologues may have ben-

efited from some editing, as the true value of this play is in the absurd visual images it provides.

The play starts to drag a little in the second half. This may reflect that these plays are too long to be produced as a double bill. Including the intermission which gave time for the set change, the evening clocked in at about three and a half hours. While the running time will most likely decrease as the production continues, it is a shame that the length of the evening might detract from the success of the individual plays. For pure theatrical enjoyment, it is recommended to plan to see the two plays on separate nights.

*Seven Stories* and *Oh Dad...* run at Players' Theatre (3480 McTavish, 3rd floor) until February 17. Curtain time is 7:30. One play, \$5/\$10, two plays, \$6/12.



"OH DAD, POOR DAD ..." MEGAN KEENBERG (REAR), MATTHEW HOUSE, MIREILLE ALVO.



"7 STORIES" LEFT TO RIGHT: ROBERTO AGUIRRE-SACASA, JOSEPH RASO, JESSICA GREENBERG, JEAN GLAISTER.

### Today

- All-Womyn's Group meeting, 18h30 in Shatner 423.
- Student Aid and Reference general meeting. Concordia 1455 De Maisonneuve Ouest, 17h Reggie's Bar. Info: 846-3119.
- McGill Student Health Services will offer info sessions/screening for eating disorders for the National Eating Disorders Screening Programme. 16h-18h in Leacock 232.
- Banff Film Festival 19h30, McGill University-McIntyre Medical 6th floor, Palmer Howard Theater. \$6 members ACC, MOC, \$8 non members. Tickets: McGill Outing Club, Shatner Building.
- Science College Public Lecture "Neutrinos: Keys to the Universe" Speaker Dr. Roberto Peccei, 20h30 in Hall Building, 1455 de Maisonneuve Blvd. W. free. Info: 848-2595.
- The Yellow Door presents Storycircle. Storytellers of all kinds welcome. Door Opens at 20h, show starts 20h30. Price \$3. 3625 Aylmer St. Info: 398-2371.

### Friday

- Coming Out Group meeting, 17h30 in UTC basement (3521 University at Milton).
- Men's Group meeting, 9h in the UTC basement

- LBGTMS "Queer Cafe" meeting. 20h at Bar California (North of Ste. Catherine on Ste. Elisabeth)
- The McGill Debating Union weekly practice rounds, 17h30 in Leacock 15.
- The Yellow Door presents Live Music featuring Folkus with open stage after. Doors open 20h, show begins 20h30. Price \$3. 3625 Aylmer St. Info: 398-2371.
- The Black Students Network of McGill University movie night. Shatner rm. 107/8. "A Darker Side of Black."
- The Mexican Solidarity Network demonstration and street theatre. 12h at Phillips Square (Ste-Catherine Street, across from the Bay)

### Saturday

- Librarie Alternative Bookshop videos on women's experiences with violence. 18h at 2035 Boulevard Ste-Laurent, 2nd floor. Info: 844-3207.

### Sunday

- SUCO presents developing images from South Africa. Movies "The Color of Gold" and "Goldwidows." Salle Du Cinema O.N.F. 18h30 & 20h30. Info: 496-6895.
- Headfood Activist Outreach presents TIBET — Struggle in Exile, featuring video "A Song for Tibet". 20h30, Bar Voltaire, 11 Prince Arthur W.

### Ongoing

- Outreach Program is looking for volunteers during the day. Training provided. Info: 932-3433.
- "Fire With Water" Call for submissions for a journal for survivors of sexual abuse. Prose, Poetry, Visual Art. Info: 398-2700 & leave a message for Jen. Submissions anonymous if wished. Deadline: February 29.
- Literacy Partners Of Québec can help you with your reading. Info: 931-7434.
- Planning for International Women's Week has begun. Meetings open to all. Info: 398-6823.
- Living with Loss: Bereavement Support Groups for "adults" and "young adults." McGill University, School of Social Work. No charge. Info: Estelle Hopmeyer 398-7067.
- Starlight desperately needs volunteers to answer phones during their Radio-Orthon during the week of Feb. 12 to raise money to grant wishes for terminally ill children. Info: 737-4447 or 697-4943.
- The Reading Council for Literacy Advance need volunteers Info sessions Feb. 6 and 8 at 12h15 and 17h15. Info: 849-3679.

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DEAR JEAN, I  
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TRUST FUND.

"Education is  
not an expense; it's  
an investment."

— Etienne  
Gagnon, CEGEP  
Edouard-Montpetit

# Questionable solidarity March against

"If we come  
together, we can  
change things.  
If we come to-  
gether — all the  
universities and  
colleges — the  
government  
can't do what it  
wants. If we  
come together,  
we do have a  
voice.

Education  
is our right....  
We are the fu-  
ture and we  
have to make a  
stand now."

— Cathy  
De-Lucia,  
Dawson College  
Students' Union

by m-j milloy  
streeters by robin perelle  
photos by sarah johnson

In the weak afternoon sun, Les Tager buttoned her jacket and grabbed a placard from the pile leaning against Concordia's Hall building. As students gathered for the impending march, Tager popped a butter-scotch and talked about her reasons for joining the march.

Like many other students, federal cuts have had a direct impact on her ability to go to school. Rising tuition fees have forced Tager to postpone her education for a year and move back to Montréal.

"This is a chance to do something, to validate our anger, and show people in power that we do not accept these cuts or this system," she stated.

Tager was one of over 10 000 Montréal students and community members who marched from Concordia to UQAM yesterday, to protest the federal government's continued cut-backs to social spending.

Organised by a city-wide coalition of 23 student groups, the march wound its way through the downtown core, trying to present a unified protest against Ottawa's new Canada Health and Social Transfer (CHST).

In last year's federal budget, Finance Minister Paul Martin amalgamated the transfer payments previously allocated to provinces for health, social services and post-secondary education into one CHST — with only three quarters of the money.

Martin's CHST will drastically slash the amount of funds available for social and educational spending across Canada when it is implemented this April.

But yester-

day's march organisers reject this dismantling of Canada's social services. They want to send a clear message to the government that revenue to pay for these programmes exists in the form of uncollected taxes from many large, profitable corporations.

"I would like to tell Jean Chrétien to get his priorities straight. Education and social programmes are the basis of this country, so he shouldn't give into these neo-liberal reforms and the power of big business," said Jameela Jeeroburkhan, a student at CEGEP du Vieux-Montréal.

Jeeroburkhan's sentiments were shared by many in the crowd. Although they marched under many banners, they spoke with one voice about the need to maintain and improve social programmes.

## To the streets

Like the National Student Strike on January 25, 1995, yesterday's demonstration was aimed directly at government leaders as they prepare for another round of budget cutting and downsizing.

"Last time it was better on the roads, but this time the message has gotten out: we demand corporate taxation instead of these cuts to social programmes," said Melanie Newton of the McGill Action Committee (MAC).

This year, McGill students were represented in the city-wide organising coalition — led by the Mouvement pour le droit à l'éducation (MDE) — by the MAC and the Post-Graduate Students' Society (PGSS).

Although the Students' Society of McGill University (SSMU) was also a member of the city-wide committee, the delegation did little on or off campus to organise the march.

This year's march was also a part of a larger pan-Canadian action organised by the Canadian Federation of Students (CFS). In many cities across the country, students protested against the deficit cutting strategies of government, and the

related threat to the quality and accessibility of post-secondary education.

In Regina, for example, students from the University of Regina staged a demonstration in front of a local branch of the Royal Bank of Canada. Students in Newfoundland staged a demonstration at the office of Brian Tobin, the new premier, and demanded that he provide them with assurances for continued levels of social spending.

Across the country, students demanded that the federal government cease paying off the debt on the backs of students, workers and other vulnerable members of society.

In Montréal, the march began at Concordia shortly after two o'clock, but its exact plans soon became unclear. The published route of the march was soon discarded, as the security at the front directed marchers along a new course.

After frequent stops, three groups of students — mainly from CEGEPs — broke off from the main group to lead a protest into Montréal's financial district.

The march concluded at an amphitheatre at UQAM, where the approximately one thousand marchers who were able to get in listened to speeches from the Fédération des Étudiants Universitaires du Québec (FEUQ), and its affiliates, like FAECUM (Fédération des associations étudiantes du campus de l'Université de Montréal.)

Although much of the discourse of the march surrounded federal funding and taxation levels, Tager was also motivated by the growing poverty she sees in her life.

"Who has and who has not is still a fundamental question in our society," she said.

"This kind of shit cannot go on without people rising up and taking a stand."

## Student unity?

Although the assembled voices of protest sent a very clear message to business and government leaders, the march also

raised disturbing questions about the actual level of unity among the various student groups in Quebec.

The chants of solidarity that rang through the amphitheatre at UQAM could not drown out the complaints of some students involved in the rally. As the leaders of FEUQ and FAECUM led the crowd in roaring cries of unity, many others were crying out that they had been silenced, and the march plans sabotaged.

As the final speaker concluded speaking, about forty students from two CEGEPs — St. Laurent and de Maisonneuve — began to demand that their representatives be given a chance to speak too. FEUQ organisers responded with force, blocking the stairway to the podium with a line of security two people deep.

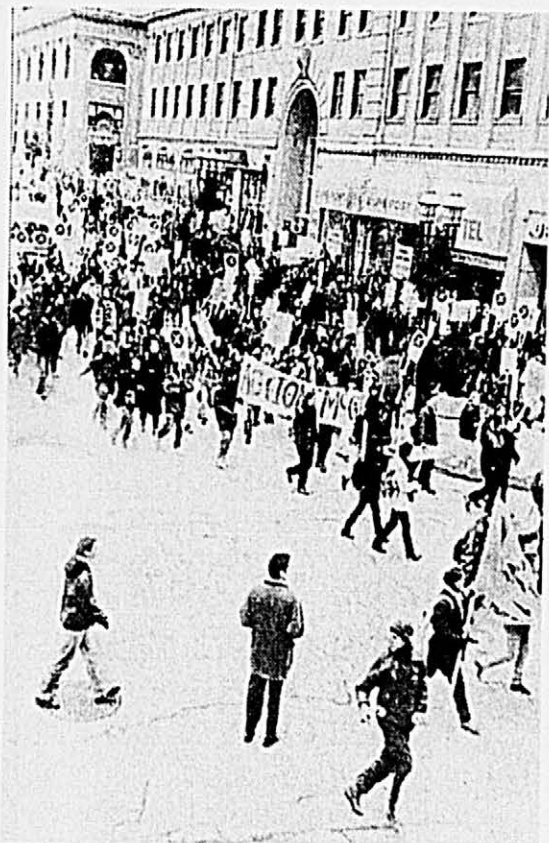
The representative for the students from CEGEP St. Laurent, Jean Max, had been guaranteed one of the speech slots. However, when his time on the podium approached, the MDE-affiliated speaker was told he would not have a chance, according to students from the two CEGEPs.

Max and the students from the CEGEPs had been one of the groups to break away from the main body of the march, to follow the route initially agreed upon by the city-wide alliance into the financial district of old Montreal.

"This year was supposed to be a rally to stop in front of the banks, to go to the places that are profitable and should be supporting our education and social programmes," said Max.

Not only did FEUQ march security attempt to bar the CEGEP group from splitting from the main march, but according to Annie Pierre, a student from CEGEP St. Laurent, they also silenced their voices at the final rally, claiming that the MDE and the two CEGEPs were 'anarchist' groups, bent on social disorder at the march.

"They call us 'anarchists', but only because we have decided to do what we feel is right, and





# ...but a clear message the cuts

"I'm out of school now, but I was fortunate enough to be able to afford to go to school. People shouldn't lose that right just because the rich people don't want to pay their taxes."  
— Dan Levine, Concordia graduate

what was decided on at the city-wide meeting," said Max.

FEUQ's treatment of the students of the two CEGEPs is a practical example of their attempt throughout the day to control the agenda of the march and disregard the democratic decisions of the city-wide alliance.

"On the ground, the FEUQ sabotaged it at every fucking level," said Erin Runions, vp external of McGill's PGSS.

"At the city-wide level, we came to decisions regarding the route, the press and the rally. FEUQ broke every one of these decisions," she said.

## Passed a park, but no corporations

The exact route of the demonstration was a point of debate at the planning meetings for the day of the march. Many organisations — including PGSS, MDE and the MAC — wanted a march route that would pass by the headquarters of banks and other profitable corporations who owe Canadian society billions in 'deferred' taxes. Eventually, this was the route decided upon by the committee.

However, on the day of the march, FEUQ security changed the route, forcing marchers into a different path along René-Lévesque to UQAM. At three points along the march, participants stopped at intersections while different organisers tried to route the marchers along different paths.

At University and René-Lévesque, for example, FEUQ security officers successfully turned the marchers left along René-Lévesque, although almost one hundred protesters began to march south towards the financial sector.

"Instead, we walked down René-Lévesque, passed a hospital, a park, a building site, but no corporations," said Runions.

To route the march in their direction, FEUQ instructed its security team to form human barricades to restrain the marchers. On a number of occasions, FEUQ security were seen taking

the orange security armbands from non-FEUQ security agents and giving them to FEUQ supporters to better control the direction of the march.

FEUQ's political maneuverings continued at the UQAM rally, when not only Max but others, agreed upon by the city-wide committee, were denied their turn on the podium.

"We had decided on six speakers, with gender parity of at least three women. We asked external groups, like the Comité de sans emploi," explained Runions.

"Two of the women, one from CEGEP de Maisonneuve and one from the Comité de sans emploi, were not able to speak. They were silenced," said Runions.

In the end, only FEUQ or FEUQ-allied representatives were given a chance to speak in front of the assembled crowd. Members of the Comité de sans emploi — a local poverty activism group — were not even allowed into the hall with the rest of the marchers.

## Message triumphant

Despite the maneuverings of the FEUQ and FAECUM over the route and the rally, the broader message of the march seems to have been driven home by the feet and voices of the students on the streets.

"We got the message out. We made it clear that we do not accept the cuts, and that we do not accept the CHST," said Runions.

"People got the message that corporations need to pay the taxes that they owe, instead of cutting social programmes."

Sarah Marsh, a member of the McGill Action Committee, agreed that the march was a success in spite of the actions of FEUQ.

"Building a coalition is a learning process. At the beginning we felt that political differences could be put aside. Next

time, we will be better prepared," she said.

With the federal and provincial budgets both due to be released in the coming months, 'next time' is taking on added significance.

"When the next provincial budget is announced, I hope that students are going to be there to protest. That will be the important budget to see exactly how deficit cutting will affect accessibility and [the] quality of education," said Jonathan Carruthers, the president of Concordia's Student Union.

Especially after the referendum, "students have a very strong influence on this [provincial] government," according to Carruthers.

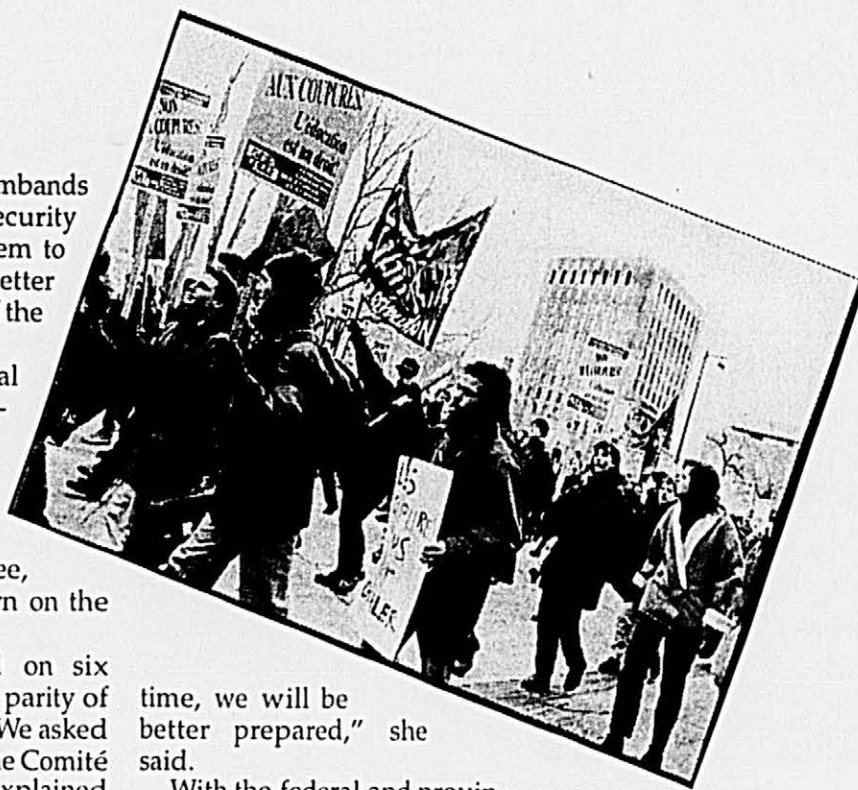
Alain Roy, from the MacDonald Campus Students' Society, agreed that yesterday's march is only the first step in resisting the cuts to education and social programmes.

Roy also warned about the effects of these cuts on the students of McGill.

"These cuts will bring a tuition fee increase and a good reason for McGill to privatise. So we must stop these cuts. The administrative big shots like the vp's and Principal Shapiro are the only ones who want to privatise the university," he said.

"So as far as I'm concerned this demonstration is only the first step."

Despite the actions of the FEUQ, this march has built important links between student groups that are serious about re-



"I'm working but I go to CEGEP too, so I'm here to support the students. I'm from Ste. Thérèse, so I could have just stayed home, but it's important to all work together to change things. The government has to encourage young people. They have to give them the means to get jobs. I'm happy to see the young are taking this situation to heart."

— Carole Cyr, CEGEP de Saint-Jérôme

sisting the neo-conservative-fiscal policies of the federal government.

Because of their experience during the planning stages, the PGSS, CFS and MDE are in a strong position to continue the political momentum generated by the demonstration.

"We have built bridges between the groups, and we remain in solidarity with each other. There is a feeling that we are all in this together," said Runions.

A government that invests in helicopters and tanks instead of education is a very sick government."

— Patrick Howe, Université de Montréal

To Jean Chrétien:  
From Sara Losier,  
Dawson College

We're the ones who are going to be running the country in the future and if you deny us an education we'll do an even worse job than you





The McGill Institute for the Study of Canada  
in collaboration with the McGill Centre for Research on Canadian  
Cultural Industries and Institutions  
announces its twelfth seminar

### Ken Dryden

Lawyer, former Youth Commissioner for Ontario, former Goalie for the Montreal Canadiens, and author of *The Game*, *Home Game* and *In School: Our Kids, Our Teachers, Our Classrooms*

and

### Rick Gruneau

Professor of Sociology, Simon Fraser University and author of *Hockey Night in Canada: Sport, Identities and Cultural Politics*

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EMI  
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Montréal poster law discriminates against small bands

# Getting the word out

by anupgrewal

Putting up posters in the city of Montréal may not be as simple as it seems.

A short walk in any area of the city will come across advertisements from the biggest event at the Spectrum to the smallest art show, belying the fact that poster law in Montréal is actually forbidden in most places. Without a permit, parks, street lamp posts, bus stands and metro stations are all off limit.

According to a law which came into effect two years ago, poster law without a permit is only allowed on construction sites or temporary walls, with the permission of the owner.

What is strange about the law is that it was created with the help of Publicité Sauvage, an advertising firm which itself puts up more than 20 000 posters a week in Montréal.

For some local artists and musicians, this cooperation between City Council and Publicité Sauvage is unfair.

Melissa Robinson of Greenland Productions recently told the *Gazette* that what the law means is that "They [Publicité Sauvage] have a monopoly."

Publicité Sauvage, with a large clientele ranging from the Just for Laughs Festival in the summer to the Grands Ballets Canadiens, often dominates the sites that smaller bands would like to use for advertising as well.

Because few underground bands have the money to pay for formal advertising, they rely on the publicity gained by plastering empty spaces in the city. Under the poster law, bands have to poster on the sly wherever they can — in the parks and on lamp posts, risking a \$75 fine if they're caught.

Risa Roumeliotakis, organizer of the Montréal Independent Industry awards explains her strategy: "If you go around with two or three people with one as a look out, then it is okay."

As for the risks, Roumeliotakis says "you take your chances and normally it is not a bad thing."

"If you put up on Constructing sites, it's just a waste of time

because the posters just get covered up overnight, so we have to do it illegally in places where we aren't supposed to," says Matt Collyer of the Planet Smashers.

While Collyer himself has never been caught by the police for illegal poster law, he says he has friends who have been chased out of metro stations.

Publicité Sauvage justifies its monopoly on poster law by saying it has to keep up with its clients' demands, admitting that poster law is an effective way to get the word out on events.

"Unfortunately, Montréal's restrictions on poster law don't allow small or underground bands to have the same high-profile."

But according to Ken Ramsden of Peterborough, Ontario, Montréal's "fringe" music scene

his city's poster law.

"We had to overposter because all the businesses would rip down our posters. So we had a cultural war, having to put up several hundred posters all over," the musician recalls.

Ramsden put together a group of students, businessmen, aldermen, and artists to come up with alternatives to a poster law. The group proposed creating fiberglass poster boards which would be for the sole purpose of advertising. But the City Council wouldn't hear of it.

Then one day, as Ramsden was putting up a poster for an upcoming show, he was arrested by a police officer and decided to take action.

Ramsden's campaign took him through the courts of appeal in Peterborough and then

finally to the Supreme Court. As his case gained momentum, the people in Peterborough rallied behind him, gathering funds for his legal fees.

Ramsden's case won a 9-0 victory at the Supreme Court, setting a precedent. The Court also ordered the fiberglass poster boards to be put up, as was first recommended.

Now, more than four years later, Ramsden encourages similar battles in other places. "The person who fights [a poster law] will see that the Ramsden precedent will win it for them."

But first Ramsden recommends that artists in Montréal go to the City Council

and get a committee set up to deal with the poster law issue.

Collyer points out that Montréal used to have some accommodation for posters. "There used to be these pillars on Prince Arthur street but they took them away. But more of those would be nice."

If the city of Montréal doesn't change its policy at the request of the local arts community, a difficult battle could lie ahead. Ramsden admits that a legal battle takes a lot of money — money which many local artists just don't have. But in the end, it may be worth it. After all, as Ramsden says "it worked in Peterborough."



ON THE SLY: POSTERING CONTINUES DESPITE THE LAW

doesn't have to put up with such bogus restrictions. Ramsden faced and fought a similar ban on poster law in his city, and his battle inspired musicians and artists in other Canadian cities such as Saskatchewan, Winnipeg and Whitehorse.

"All it takes," recommends Ramsden, "is someone who is willing to be charged and then to take it to the courts."

"And once you're in the court system, you can fight for your rights," he continues.

Ramsden, a local musician in Peterborough and head of the former band Reverend Ken and the Lost Followers, was fed up with having to deal with

BY DAVID RYHER



# Reconciling reality and form

by michaelisaacmoss

## The enigma that is Laurent Bouchard

Let us try to assemble the pieces of this puzzle. Let's pick up this conundrum with my meeting with Laurent Bouchard as his exhibit, *Causalites Structurelles*, drew to an end for the day.

There was something grave in his voice when he told me that his art, when shorn of its formal complexities, was about the "impuissance de l'homme face à l'univers."

At first, I must admit, I was skeptical. There I was, standing amidst a compilation of technological creatures — strange hybrid-compositions of painted wood, aluminum and plexiglass, all of them governed by a rigid formal unity and a strict geometrical precision. All I saw was ruthless organisation and an obsession with logic, the tools for gaining control over the environment.

He turned to me and asked if I knew what it felt like to shudder in a giant wind that made everything seem meaningless. Everything is in your control one minute, and the next it's all gone, leaving you gasping empty-handed and breathless. Do you just fall on your knees, coughing and dying in the dust or do you fight against it, clinging to the flimsy skiff of reason? Perhaps there is a way to resolve this enigma of feeling powerful and being so weak? Maybe Laurent

Bouchard has found an answer.

From a different angle, Jung said modern people suffer from a starvation of symbols. A symbol envelopes a quality or idea that is mysteriously distant. But beyond that, the symbol becomes a reality in and of itself.

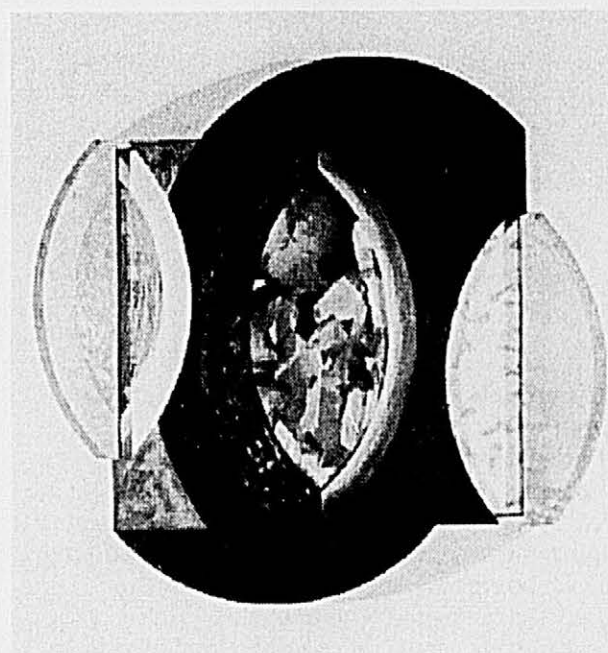
Take the cross, for example, an object forced upon Bouchard as a youth growing up in rural Québec. It's a living symbol. A universal intersection of lines. It also stuck Bouchard with a complex of inadequacy which he firmly attributes to his Catholic upbringing. Still, he dealt with Catholic guilt and the Catholic constructions of perfection and truth of form. Perhaps this even flowered into a kind of faith, a faith in form and in fitting things together because things need to be fit together.

The question still lingers: how to reconcile the imperfect self with the perfect form? That's where Bouchard's art enters the picture. His art is really about living symbols, forms existing with as much a claim to this reality as any other object. His compositions are highly religious, like the cross, except melted down and re-formed into the artist's personal experience. There have always been strong spatial considerations in Bouchard's art. Before it was imposed from outside (and therefore unacceptable). As an artist, it is now a personal con-

struction. Bouchard exploits the form of the ellipse to express his vision of order. To him it incorporates all that is harmonious, natural and uniform.

Naturally some leakage spills over from his art and into his life. Bouchard's identity is driven by a manic desire to compartmentalise. He spends most of his time in a small cubical studio, working with more or less permanent materials, creating pure geometrical forms. It's all about finding one's niche, about crafting the shelter of one's life. I expressed this to him and all he did was look right back at me.

*La maison de la culture Marie-Uguay  
(6052 boulevard Monk) until March 3.*



## Michaelangelo Signorile's *Outing Yourself* An Easy Out

by robsheldon

Michaelangelo Signorile is a man famous for his work to end the institution of the Queer 'closet.' Or as many people, both gay and straight, would have me write, Signorile is "infamous" for his work.

In his column in *Outweek* magazine, Signorile dragged, often kicking and screaming, such well-known (and now quite influential) Queers as David Geffen and Jodie Foster. His last book, entitled *Queer in America*, documented in more detail than his column, the conspiracy of the American Closet and those who have fallen victim to it.

As you can imagine, Signorile is probably as well-hated as he is loved within the Queer Community. His politics are controversial, even inflammatory to those who do not have radical views.

Signorile is working again, albeit less extremely, to de-closet America's Queers in his new book, *Outing Yourself: How to Come Out as Lesbian or Gay to Your Family, Friends and Coworkers*.

Perhaps he found that outing the Queer millions (the term 'outing,' I should add, was coined by the man himself) was a chore too cumbersome to continue all by his lonesome. His new approach helps individuals to out themselves; hence they avoid being 'outed' by people like the author.

From Step 1 *Outing Yourself* to Step 14, *Not Thinking About it at All*, this is truly a de-closeting manual — complete with exercises. Exercise 2, called "I am what I am," involves writing over and over on a piece of paper: I am gay or I am lesbian. While such an exercise may seem laughably simple to many straight people, it is actually one of the first and most terrifying

actions taken in removing oneself from the confines of enforced heterosexuality.

In reference to my own experiences, I must say that this book succeeds because it makes order and sense out of the coming-out experience. In speaking with Queer friends after reading the book, I was struck by the similarities that all of our coming-out experiences contained. In *Outing*

yourself something nice, perhaps a favorite food, a new piece of clothing, or something for your home..."

Sprinkled here and there is a bit of Queer political discourse, "Coming out instills a sense of duty, a sense that you are helping your community in the most effective way possible: by giving it visibility."

Also found is a hint of Signorile political discourse. I found it particularly interesting, taking into account how Signorile became known, that he states in a postscript section, "I'll be frank, however, and if you know my early writing from *Outweek* magazine, you'll know where I'm coming from: Once you're out, it's very hard to have sympathy for those who are still in."

After reading such a quote it is surprising that Signorile chose to write a self-help book as sympathetic as *Outing Yourself*. Considering his origins, it should be reassuring to his readers that the above quote is the closest the author comes to expressing his true view on those who are closeted. A view, no doubt, that would strike fear into the hearts of many of the potential users of his *Outing Yourself* manual.



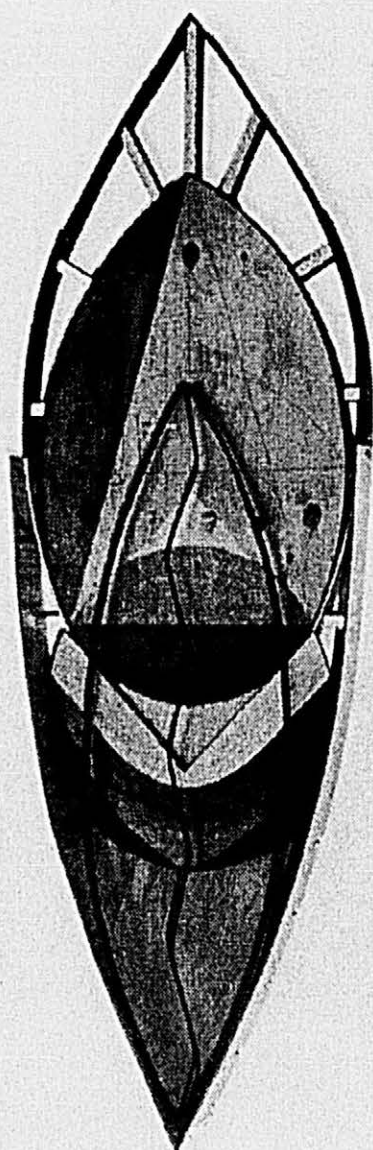
*Yourself*, Signorile looks at these commonalities, arranging them in a way least traumatic to the individual stepping out.

Many of the most effective words in this book come from the real-life testimonies of lesbians and gays who have been there. These men and women relate their experiences with a tone of advice, often mentioning what they would have done differently.

Most of *Outing Yourself* is written in a very non-threatening second person voice, as in "...if you have picked up this book, you don't want to remain in that closet."

In fact, at times the book is gentle to the point of amusement. At the end of Part I, after completing steps one to three the reader is encouraged to "buy

Michaelangelo Signorile will be speaking at McGill on Tuesday, February 13, at 19h. The event will be held at the Howard-Palmer Theatre in the McIntyre Medical Building (3655 Drummond Street). Tickets (3\$) may be purchased at L'Androgyne (3636 St-Laurent), at Sadies (3480 McTavish St.), or at the door. Following will be a reception at Sky Pub (1474 Ste. Catherine E.) at 22h where Signorile will be available for further questions and comments..







Speech  
— Speech  
(Chrysalis/EMI)

The unmistakable sounds of Speech are back, this time on his self-titled debut. Best known for his role in Arrested Development, Speech is once again challenging the accepted norms of rap. Dubbing his style 'Life Music' — a delicious blend of hip-hop, funk, soul, jazz, and folk — he challenges the trend of gangsta rap and the associated cycle of violence.

"This album, in many ways, illustrates my frustrations with the current environment. When I formed Arrested Development, there was a diversity within one sub-genre of music. There were all these different mind-sets, and different directions of thoughts, showing the entire spectrum. I want my mu-

sic to desegregate what we allowed people to split up in the first place," explains Speech in the album's press release.

The most appealing aspect of this album is its fresh mix of styles; you're never quite sure what will flow out of the speakers next, but the subverted mixes of different styles somehow jive.

"This was the first time I just decided to let the track roll and just paint on it. I just added strokes of colour here and with the rhythms, little strokes of voice there and by the end of the song, when you pull back, you'll see the whole entire picture," says Speech.

The content isn't fluff either. "Asks Somebody Who Ain't (If U Think...)" addresses the current political practice of blaming the unemployed for their situation instead of examining how

the system itself has failed them. "Like Marvin Gaye Said, (What's Going On)" is a remix of the classic tune, contextualising the message for the '90s in the search for strength and wisdom. This album deserves a listen.

— derekfung

Look out next week for reviews of the Garden Bards, the Sea Beggars, Cheesecake Circus and the Six Candles, No Label compilation.

Two bands on the compilation are performing this weekend. The Garden Bards play this Friday at 9PM at Bar Voltaire (11 Prince Arthur) and Sapphires in the Mud play this Saturday at Rage (5116 Parc).

Abdel Ali Slimani — *Mraya*  
(Real World/Virgin)

Abdel Ali Slimani's debut album, *Mraya*, blends Algerian Rai with trance/ambient bass and rhythm to give birth to a new fusion that has a mysteriously eerie quality to it. Many of the tracks are in stark contrast with each other, one being phantasmic and the next being almost pop. It is a strange and sometimes jarring mix, but the ethereal tracks make the album.

The music is written around the central theme of a reminiscing Émigré who cannot return home. Slimani himself left Algeria and traveled Europe as a DJ, eventually settling in London. His duet with Sinead O'Connor, "Mraya" — which means mirror — is beautiful. He writes in the liner notes, "L'émigré regarde dans le miroir et voit son père, sa mère, et sa ville

natale."

Algeria has been in the midst of political turmoil since the canned elections in 1991, when the military intervened because it disagreed with the victory by the Islamic Salvation Front, forming a state committee in its stead. Less than one year ago, over 150 Algerians were killed in Algiers while attempting to escape from a political prison. Algeria had been under French imperialist rule for 132 years and was liberated in 1963. Since then it has been experiencing the growing pains of corrupt governments that have been arguably worse than colonialist rule. Slimani was born in the midst of this, in the El Anasser District of Algiers. Though his message is not overtly political, his inability to return to his homeland speaks louder than words.

— derekfung



## World Watch

### 1. Marchers demand gay marriage

Riga, Latvia was the site of the European Regional Conference of the International Lesbian and Gay Association (IGLA). Delegates marched through the downtown area, demanding recognition and legalisation of gay marriage. The demonstration was, by many accounts, a success and on January 7, a lesbian couple, Astride Indrivane and Brigita Bohivingar were reportedly married.

The IGLA is a federation of several hundred queer groups from around the world. The group aims to host conferences, publish news bulletins and issue action alerts to the growing queer movement in developing nations and former Soviet bloc nations.

— source: Rex Wockner and bitnet.listserv.gaynet

### 2. Censorship goes too far

The pressure to censor material on the Internet in the U.S. was recently felt in New York state, where a bill to censor the Internet was introduced. The bill would make Internet providers liable for the content of their service, effectively forcing them to police what they make available to subscribers. The result may be the barring of certain newsgroups and websites.

CompuServe, an Internet group, has moved recently to

block newsgroups that contain "offensive" words, including 'gay,' 'lesbian,' and 'homosexual.'

Director of Information Systems at the Gay and Lesbian Alliance Against Defamation (GLAAD) states that "this is potentially dangerous for the gay and lesbian community.... Internet service providers, such as CompuServe, and Internet-filtering software... have been blocking important gay and lesbian resource web sites and newsgroups."

He feels that "legislation such as this generates an environment of fear and misinformation that inevitably affects an individual's freedom of expression and right to privacy."

In related news, the U.S. Supreme Court declined to review regulations intended to "protect" children from "indecent" broadcasts. These regulations aim to make the Federal Communications Commission (FCC)

a "national decency police," says GLAAD. *USA Today* similarly questioned the decision remarking that "The power to censor repeatedly creates its own excess."

The widespread trend in the U.S. to "pro-

tect" children by regulating new media is disturbing to some. Shabbir Safdar of Voters Telecommunications Watch asks, "Are they really interested in keeping children away from this material, or are they interested in keeping you from expressing [your own opinion]?"

— source: GLAAD, <http://www.glaad.org> and bit.listserv.gaynet

### 3. Cultural Imperialism lives on

*Mutant Message*, a soon-to-be-made film based on the book by new age author Marlo Morgan, doesn't sit well with some of Australia's Aboriginal communities.

Australian Aboriginal elders are traveling to the United States to meet with film makers at United Artists and scriptwriter Ann Hamilton Phelan to protest against the making of the film.

They are contesting the image of Aboriginal peoples por-

trayed in the book. Morgan's book, written about her alleged four month walkabout in the Australian outback with an 'obscure' tribe of Aborigines, has appeared on the U.S. bestseller list. She contends both in her book and in lectures she has given throughout the U.S. that Aboriginal culture can teach Westerners about "their inner selves."

Many of Australia's Indigenous people feel the book misrepresents and perverts their sacred cultural and religious beliefs. Robert Egginton, an Aboriginal activist says "Marlo Morgan has taken away the right for Aboriginal people to tell their own story as she saturates the American market with a complete fabrication."

Morgan's book is part of a recent trend of appropriation and romanticisation of indigenous cultures found in such work as Canadian author Anne Cameron's semi-fictional ac-

counts of First Nations women. At the 1988 International Feminist Book Fair, native women asked Cameron to "move over" because her writings were

disempowering to Native authors.

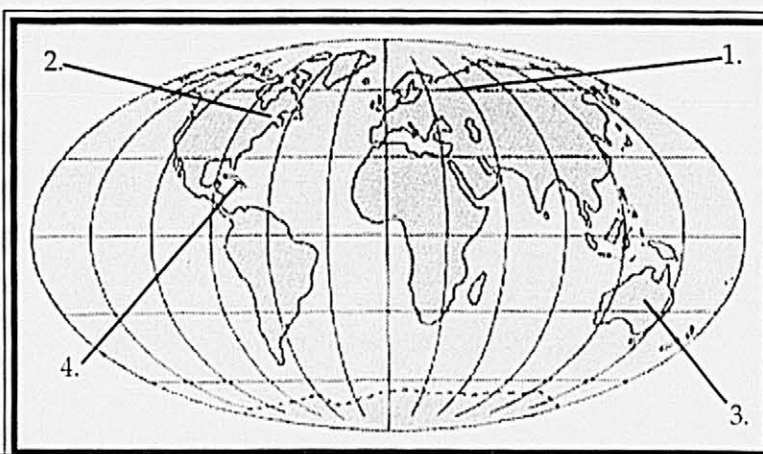
### 4. Caravan of goods headed for Cuba

A caravan of 30 vehicles and volunteers are taking a shipment of computers to hospitals in Cuba directly against the U.S. embargo of the Caribbean island. Project INFOMED and IFCO-Pastors for Peace are sponsoring the caravan which will travel to San Diego, across the U.S.-Mexico border and then onto a plane destined for Cuba.

Several of the people involved in this undertaking have been harassed by U.S. officials. The most recent case involved Peggy Hopson Diaz who traveled to Cuba as a leader of a delegation of seminary students researching the role of the Church in Cuban society. Immigration officials detained her at the airport just long enough for her to miss her flight home and a U.S. federal agent advised Diaz that she would be prosecuted for violating the U.S. embargo.

Regardless, the caravan proceeded on January 30 and is the first challenge to the blockade since President Clinton announced his new Cuba policy which includes stepped up enforcement.

— source: misc.activism.progressive, IFCO-Pastors for Peace





## CLASSIFIED ADS

Ads may be placed through the Daily Business Office, Room B-07, University Centre, 9h00-14h00. Deadline is 14h00, two working days prior to publication. **McGill Students & Staff** (with valid ID): \$4.55 per day, 3 or more consecutive days, \$4.00 per day. **General Public**: \$5.70 per day, or \$4.85 per day for 3 or more consecutive days. Extra charges may apply, and prices do not include applicable GST (7%) or PST (6.5%). Full payment should accompany your advertising order and may be made in cash or by personal cheque (for amounts over \$20 only). For more information, please visit our office or call 398-6790. WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE. **PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER.** The Daily assumes no financial responsibility for errors, or damages due to errors. Ad will reappear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

**Document in Distress?** Fax the Word Dr! Translation, editing, desktop publishing. (Engl.-Arabic-French) Meticulous job, minimum rates. Tel: 990-8077.

### 7-FOR SALE

**Stat camera.** Itek 540. Good condition, maintained by KBR Graphics. \$2500 or best offer. 398-6790 ask for Mark.

**Apple Styewriter** for sale. Like new, hardly used. Purchased spring 95. \$200 or best offer. 398-6790 ask for Marian or Mark.

### 12-PERSONAL

**Lose Weight Now!** Wanted: 30 people to lose up to 15 lbs. In one month. Call Lisa at 933-6495.

### 13-LESSONS/COURSES

**Want to become a professional Music Artist?** Come visit us at the Lasalle Music Academy. We offer a wide variety of lessons. Call today 363-6771.

### 14-NOTICES



**McGILL NIGHTLINE**  
398-6246

**McGill Nightline open** 9pm-3am a confidential and anonymous line. We offer listening, referrals and information. Call at 398-6246 398-MAIN.

**As a McGill student,** you are a member of the Quebec Public Interest Research Group (QPIRG) at McGill. If you wish to relinquish your membership in this organization and claim your \$3 refund, come to 3647 University St. 1-5pm Jan 29-Feb 16.

### 15-VOLUNTEERS

**Black Community Resource Centre** presently seeking volunteer tutors to work in various tutorial programs. If you need experience working with children ages 5-16 please contact Gail at 335-1083.

### 16-MUSICIANS

**Looking to book quality live music or on stage performers** to entertain during open house 96 Sept 20-23. Call Claude at 398-5066 or email at [claud@wmp.lan.mcgill.ca](mailto:claud@wmp.lan.mcgill.ca)

## OPTOMETRIST

- Eyes Examined
- Eye Glasses (2 for 1)
- Contact Lenses (from \$89)
- Student Discount

**Dr. David Kwavnick, O.D.**  
1535 Sherbrooke St. W.  
(corner Guy)  
**933-8700**

# VALENTINE'S WEEK

## 20% off your meal

Plus free dessert with your meal on St. Valentine's Day.

♥ Sweeten your sweetheart ♥

Terrific prices and fantastic food

only at *Kian's Pizza!*

Cannot be combined with other promotions.

Valid from Feb. 12-18, 1996.

### 1-HOUSING

**Stanley near Sherbrooke—** Beautifully renovated - reasonable prices. Stove & fridge. 3 1/2 4 1/2 available. Reserve now (514) 849-3897 or (514) 288-6782.

### 2-MOVERS/STORAGE

**Moving/Storage.** Closed van or truck local & long distance. Olt-Tor-Van-NY-Fla-7 days, 24 hours, low rates. Steve 735-8148.

### 3-HELP WANTED

**Summer Business:** Are you an entrepreneur? Great opportunity with low start-up cost, management training, earn up to \$800/week, vehicle required, call Greenland Irrigation 1-800-361-4074.

### Female Models

Opportunities for all ages and sizes. Fashion, TV, print, film. 633-8605.

**Person in OT or PT studies** to work part time with stroke patient who is defying all odds. Patient of Dr. Bach-Y-Rita unique opportunity, flexible hrs. call 935-7249.

### 5-WORD PROCESSING/TYPING

**Success to all students.** WordPerfect 5.1. Term papers, resumés, applications, transcription of micro-cassettes. Editing of grammar. 27 yrs. experience. \$1.75/D.S.P., 7 days/week. Campus / Peel / Sherbrooke. Paulette / Roxanne 288-9638/288-0016.

**Typing, comprehensive editing** of rough/final drafts by experienced editor. Very fast; reasonable rates. Laser printer. HVM editing 485-9275.

**Word processing (937-8495)** Term papers, resumés, forms design, correspondence, manuscripts (Laser/Fax/Photocopier) 9:00 a.m.-6:00p.m. (7 days) (near Atwater)

**Wordprocessing term-papers,** theses, reports etc. WordPerfect 5.1, Laser printer. Fast, professional service. Good rates. Close to McGill. Brigitte 282-0301.

**Save this ad!** Word processing, resumés, term papers, newsletters, personalized greeting cards for all occasions. Brenda 484-7826.



## ATTENTION: ARTS, SCIENCE & EDUCATION UNDERGRADUATE STUDENTS

## VERIFICATION PERIOD

**FEBRUARY 12 TO 16, 1996**  
**9:30 AM TO 4:30 PM**

Please take this opportunity to check your entire McGill record and make any corrections. Return forms to your Student Affairs Office ONLY if you are making changes or if you are a U3 student "expecting to graduate" this year.

**DON'T FORGET TO KEEP A COPY!**

**Deadline Reminder:** SUNDAY, FEBRUARY 18, 1996 to withdraw from "B" courses in the winter via MARS with NO REFUND.

## LOCATIONS:

**ARTS & SCIENCE:**  
**LOBBY OF ARTS BUILDING**

## EDUCATION\*:

**LOBBY OF EDUCATION BUILDING, 3700 McTavish**  
**\* Phys Ed students, go to Currie Gym, Rm 215**



**25% OFF**  
our regular rates for SSMU or McGill ads which run between February 1 and 29, 1996.



# MCGILL ACTIVISM WEEK

## FEBRUARY 12-15

### MONDAY, FEBRUARY 12:

#### • ACTIVITIES DAY:

INFORMATION TABLES AND DISPLAYS BY  
OVER 40 CAMPUS AND COMMUNITY  
ACTIVIST GROUPS, FOOD, MUSIC, ETC.  
1-4PM. SHATNER BALLROOM.

• **WORKSHOP: BREAKING BUREAUCRACY AND MOBILIZING MCGILL:** Tools and tricks of the trade for organizing and lobbying on campus. With SSMU and PGSS executive members. 3-5pm. Shatner B09/B10.

• **RADIO: TWISTING TONGUES:** International feminism on CKUT, 90.3 fm. 11:30am.

• **LECTURE: THE IRVING WHALE:** To Contaminate or not to Contaminate, That is the Question. Daniel Green, Société pour vaincre la pollution (SVP). 5pm. Shatner 425.

• **UN MODEL ASSEMBLY. UNSAM.** 6:30pm. Shatner Cafeteria.

• **LECTURE: GREENHOUSE GASSES & CLIMATE CHANGE:** Lawrence Mysak, Department of Atmospheric and Oceanic Sciences. (PGSS Environment Committee). 7:30 pm. Thompson House.

### TUESDAY, FEBRUARY 13:

• **WORKSHOP: ACCESSING MONTREAL'S MEDIA:** Getting your message out beyond the campus confines through radio, tv and print media. With Dermot Travis, PIRA Communications. 12-2pm. Shatner B09/B10.

• **DISCUSSION: FEMINIST ORGANIZING IN A CAMPUS ENVIRONMENT:** With Cressida Heyes, Graduate Student, Philosophy. 3-5pm. Shatner B09/B10

• **DISCUSSION: BUILDING BRIDGES AND BREAKING DOWN WALLS:** Anti-poverty work from a Jewish Perspective. With students involved in Habitat for Humanity in Chicago and Project Genesis. 3pm. Hillel House, 3460 Stanley Street.

• **LECTURE: SIGNORILE SPEAKS:** Michaelangelo Signorile, author of *Queer in America* and *Outing Yourself*, current columnist for *Out Magazine*. (LBGT). 7pm. Palmer Howard Theatre, MacIntyre Medical Building, 3655 Drummond Street. Tickets \$3. Available at Sadie's and L'Androgyne.

• **RADIO: SOUL PERSPECTIVE:** Black activism and politics on CKUT, 90.3 FM. 7:30pm.

### WEDNESDAY, FEBRUARY 14:

• **WORKSHOP: CAMPAIGNING THROUGH THE INTERNET:** Using the Internet for campaign organizing. 12-2pm. Shatner 107/108.

• **WORKSHOP: LOBBYING CITY HALL:** Making your voice heard in municipal affairs. With Sam Boskey, long-time Montreal City Councilor for Democratic Coalition Ecology Montreal, NDG. 3-5pm. Shatner 107/108.

• **RADIO: VOICE OF THE VOICELESS:** A spotlight on Mumia Abu Jamal on CKUT 90.3 FM. 11:30am.

• **DISCUSSION: MODERNIZING DEMOCRACY:** Ideas on changing the mechanism by which political candidates are selected. (McGill Club for the Renewal of the Political Process). 5pm. Shatner 310.

• **VIDEO NIGHT: DIET FOR A NEW AMERICA AND A DIET FOR ALL REASONS:** (Earth Save, QPIRG) 7pm. Shatner 435.

• **DISCUSSION: STRIKE WAVE IN FRANCE AND RESISTANCE IN CANADA AGAINST CUTS TO EDUCATION AND SOCIAL SERVICES:** An Eyewitness Report by Guy Tremblay and Katy Le Rougetel. (Young Socialists) 7pm. Shatner 435.

### THURSDAY, FEBRUARY 15

• **WORKSHOP: IMPACT OF QUEBEC/CANADIAN STUDENT ACTIVISM ON EDUCATION POLICY:** History of Quebec and Canadian student movements, past successes on reforming education policy and current battles/challenges. With Brad Lavigne, Canadian Federation of Students, National Chair Elect and a member of the Mouvement pour le Droit à l'Éducation. 12-2pm. Shatner 107/108

• **WORKSHOP: UNLEARNING OPPRESSION:** Confronting systems of oppression, discovering individual histories of resistance, learning to act with informed pride. With Susanna Gonzales, CKCU (Radio Carleton) and National Campus/Community Radio Association. 2-5pm. CKUT Office, 3647 University Street.

• **WORKSHOP: UNION ORGANIZING:** Introduction to unions, difficulties in organizing, etc. With the CSN and AGSEM. 3-5pm. Shatner 107/108.

• **DISPLAY: CARE (Concerned About Resources in Engineering)**  
**ENVIRONMENTAL DISPLAY:** Movies, Information, environmental quiz and prizes. 12-4pm. McConnell Engineering Lobby.

• **PANEL DISCUSSION: DROWNING IN GARBAGE:** Aspects of the Waste Crisis. (Campus and Community Waste Management, QPIRG). 5pm. Leacock 420.

• **GET-TOGETHER: INFORMAL GET-TOGETHER FOR MCGILL ACTIVIST GROUPS ON TAKING COLLECTIVE ACTION.** (Group Action). 6pm. Shatner 107/108.

• **WORKSHOP: ANTI-HOMOPHOBIA:** (Youth Action Network). 7pm. McConnell Residence Lounge.

### ON-GOING:

• **LIVING AROUND THE WORLD**  
• Fundraising, skip a lunch, presentations and awareness activities on international development issues. (Inter Residence Council). McGill Residences.

ALL DISCUSSIONS, LECTURES AND WORKSHOPS ARE FREE UNLESS OTHERWISE INDICATED.

FOR MORE INFO: 398-7432

